THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (REV. 21: 3).

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SALVATION FOR THE DEAD.

"WE believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel" (third Article of Faith). The clear, unmistakable term, "all mankind," in the foregoing article implies that the gospel is for the dead as well as for the living. Since Christ's atonement is universal, i.e., applies equally to every son and daughter of Adam, it follows that every individual, living or dead, may achieve exaltation by obedience to the "laws and ordinances of the gospel."

Among other Christian sects this wonderful principle of salvation for the dead is rarely, if ever, spoken of, and universally discredited. How the clergy and the thinking laity can ignore this tenet and harmonize their beliefs with the gospel of Christ, is an enigma to the Latter-day Saint. To contend, on the other hand, that the doctrine is unscriptural, is to deny the scriptures.

Incidentally disproving the common error that the death-bed repentant upon his demise is immediately wafted into the bosom of the Father, and at the same time proving that Christ's mission and sacrifice applies with equal effectiveness to the dead as well as to the living, let us consider the following incident.

The malefactor who suffered death simultaneously with our Savior, as he hung upon the cross, supplicated Christ in these words: "Lord, remember me when thou comest into thy kingdom." Jesus said unto him, "Verily, I say unto thee, To day shalt thou be with me in paradise." It is erroneously assumed by many that paradise and heaven are one and the same place, but such an assumption is unwarranted. It will be remembered that after Christ had risen from the sepulchre, "Mary stood without,"

weeping because they had taken away her Lord, and she knew not where they had laid Him. The resurrected Redeemer appeared to her in the garden, but Mary failed to recognize Him. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." The question then arises, Where was Christ and what was He doing during the time His body lay in the tomb? Peter, in his first epistle, 3: 18-20, gives us the key: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water." In the sixth verse of the next chapter, he further says: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The Apostle Paul in I. Corinthians, 15th chapter, sets forth to the skeptical saints at Corinth that through Christ's death all mankind will be resurrected, i.e., they are redeemed from the sin of Adam. If Christ's death and atonement did not accomplish this, then it is a myth, he argues. He further says, "Else what shall they do which are baptized for the dead? If the dead rise not at all, why are they then baptized for the dead?" To those who have not been privileged to hear and understand the "fulness of the gospel plan," the scripture just quoted is inexplicable. Adam Smith, the great commentator, confesses that "This is certainly the most difficult verse in the New Testament; for, notwithstanding the greatest and wisest men have labored to explain it, there are to this day, nearly as many interpretations as there are interpreters." On this point Dr. James E. Talmage clearly comments as follows: "Yet notwithstanding its enigmatic meaning, this passage of scripture is part of the prescribed burial service of the Episcopal Church, and is duly spoken by the priest at every funeral. But wherein lies the difficulty of comprehension? The passage is of plain import, and only when we attempt to make it figurative do difficulties arise. It is plain that in Paul's day the ordinance of baptism for the dead was both understood and practiced, and the Apostle's argument in support of a literal resurrection is sound: If the dead rise not at all, why then are they baptized for the dead?"

It is therefore both logical and scriptural to affirm that the plan of salvation for the dead is the necessary counterpart of the plan of salvation for the living. Of course, this necessarily involves the principle of vicarious service, i.e., the work of one person for and in behalf of another.

It is our belief that this principle of salvation for the dead is a tenet, which, while believed and practiced in and after the time of Christ, is more particularly entrusted to our time, and will find its complete fruition in this, "the Dispensation of the fulness of Times." Bearing out this point, it is remarkable to note that all the references to this subject in both the Old and New Testaments are of a prophetic nature, except, of course, Paul's allusion to it in I. Corinthians 15: 29 (see Isaiah 24: 22; 42: 6-7; 61: 1, and John 5: 25). In the fourth chapter of Malachi, verses five and six, the prophet reveals: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Since "the great and dreadful day of the Lord" does not refer to His first advent, we must necessarily look for the fulfilment of this prophetic utterance at some time subsequent to the "meridian of time." The following extract from a revelation given to Joseph Smith and Oliver Cowdery in Kirtland Temple, April 3rd, 1836, and recorded in Doc. and Cov., Sec. 110, is an irrefutable proof of the fulfilment of Malachi's prophecy:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet who was taken to heaven without tasting death, stood before us, and said,

"Behold, the same has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

The Prophet Joseph Smith and his followers have not been slow in executing the revealed will of God on this matter. Although at the time this revelation was given the Kirtland Temple had just been completed and dedicated, in 1841 the Nauvoo Temple was commenced, in which was constructed the first baptismal font of modern times, used for the specified ordinance of baptism for the dead. In 1853 the Great Salt Lake Temple was commenced and after forty years completed. In the year 1871 the foundations of the St. George Temple were laid, and six years later it was standing in its completeness. The year 1877 saw work commenced on both the Logan and the Manti Temples, the former being completed in 1884, four years before the latter was dedicated. All these buildings are monuments to the voluntary offerings and efforts of the people who built them. During the past year work has also been in progress on the Cardston Temple, Alberta, Canada, which, upon its completion, will constitute the first "Mormon" temple on British soil. The temples now in existence are maintained at a

yearly cost of almost $100,000. During the year 1913 there were 265,133 ordinances performed in the four temples, a number considerably in excess of any previous year. It is also a fact that a preponderance of all the ordinances performed in these sacred edifices since their dedication to the Lord, have been baptisms for the dead.

Before this beautiful principle can be practiced by those who would be "saviors upon Mount Zion for their kindred dead," a great deal of careful, preliminary work is essential. It is this point, in particular, to which the writer would call the saints' attention, in these lands. It is incumbent upon every member of the Church, and a responsibility to be held by no means lightly, that the genealogy of his or her parents be traced as far back as existing records make it possible. Since it is so easy to follow up a wrong line of ancestry, for instance, thus wasting time and effort, it is always advisable that one should work under the direction of those servants of the Lord who may be laboring among the saints, and who, in a number of cases, are experienced in this important phase of latter-day work.

In conclusion, let it be borne in mind that to "Mormonism" has been assigned the sacred and important duty of making possible the salvation of both living and dead. When we compare the countless numbers of dead with the comparatively few who still live, we see not only the universal application of the gospel of Christ, but we are forced to admit that this essential counterpart of the plan of salvation has not been receiving the attention which we, individually, should render it. One of the unique features of "Mormonism" is, that each one of us, even the weakest, has illimitable opportunities for service in the accomplishment of that great ideal—the exaltation of the human family. The vital question is, then, Are we doing our part?

Liverpool. ARTHUR L. BEELEY.

SONGS OF ZION.

MUSIC has been, and is still, one of the essential factors in our services, for it is pleasing to our Lord. In a revelation to Joseph Smith, the Lord said: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads" (Doc. and Cov., Sec., 25: 12). Music throughout all ages has been a great mover of the emotions of mankind. From time immemorial it has rung upon the whole gamut of man's susceptibilities. Music has stirred many men to great deeds, and it has also brought them to tears.

The Church of Jesus Christ of Latter-day Saints has some very fine songs, songs which are sermons, and songs which are prayers to our Lord. And there is no doubt that they are acceptable unto Him, for He says: "The song of the righteous is a prayer unto me,

and it shall be answered with a blessing upon their heads." Let us take an example of a song that contains a sermon—"O, my Father." In the first two verses "pre-existence" is the subject touched upon; in the third and fourth there is mentioned the restoration of the gospel, or as it says in the song, the restoring of the "key of knowledge," and a wish that we shall come and dwell with the Lord. Only Latter-day Saints know the real meaning of this song, and it is one of the best known and most widely sung of the Church.

We sing another song that inspires us to do greater things, because our minds go back to the saints who crossed the plains of America. It is, "Come, come, ye saints." The first lines of this song, "Come, come, ye saints, no toil nor labor fear, but with joy wend your way," shows to us now what great faith they had in the Lord. Further on in the song the words, "There the saints will be blessed"—meaning the Land of Zion—have literally been fulfilled. There are many other fine songs which are sung by the members of the Church of Christ, and mention may be made of, "Prayer is the soul's sincere desire," which explains to us what prayer is. Other songs are, "We thank Thee, O God, for a prophet," and, "The Spirit of God like a fire is burning." There are many songs which could be taken as subjects on which to write, but the above have been mentioned as an example to show what kind of songs and music is used in the Church of Jesus Christ of Latter-day Saints. Many bright evenings are spent in the homes of the Latter-day Saints in singing the songs of Zion, and there is truth, without any doubt whatever, in the following verse:

"O how we love to sing the songs
Of Zion's blest abode!
They cause our hearts to burn with joy,
And help us on the road.
There's comfort in these cheering words
That warms the strangest heart;
No other songs we hear to-day
Can such delight impart."

Batley. REG A. HANSON.

THE BIBLE AND LATTER-DAY REVELATION.

"BUT though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1: 8, 9).

This declaration of the Apostle Paul is often quoted by men and women who would oppose the "Mormon" elder, and the doctrines of "Mormonism," as an argument against the Book of Mormon, and modern revelation. It is the aim of the writer to prove from

the teachings of the Bible, considered in the light of reason, that though the Latter-day Saints ("Mormons") declare the Book of Mormon, and also the Doctrine and Covenants, in which is compiled modern revelations, to be the word of God, we in no wise oppose, or disregard, the admonition of the Apostle.

First, let us understand what gospel Paul and the other apostles taught. As perhaps the reader has noticed in the quotation the plural pronoun "we" is used: "Any other gospel than that which *we* have taught"; therefore, there must have been others who taught the same gospel. And it is to their teachings, as well as his own, that reference will be made.

Turn to Acts, 10th chapter, and read of one Cornelius to whom it pleased God to send an angel with instructions: "When he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

Now notice Peter's instructions, or rather the gospel he preaches. Beginning at verse thirty-four, he declares the gospel is for all nations and all people that work righteousness. He preaches Christ, His death and resurrection, and also makes reference to the ancient prophets, as witness the following: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Peter, also, on the day of Pentecost, in answer to the query: "Men and brethren, what shall we do?" said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37, 38).

Again, Saul, afterward Paul, as recorded in Acts 9: 6, put forth the question, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Saul, obedient to the command, went into city to the disciple Ananias, and was instructed of him. Then he was baptized and received the Holy Ghost (Acts 9: 17, 18), this ordinance and gift, however, following faith and repentance, as note his humility in asking, "Lord, what wilt thou have me to do?" and also his faith, proved by his obedience to the command given in answer to his interrogation.

From all of these instances we learn that the first principles and ordinances of the gospel are, faith, repentance, baptism and the gift of the Holy Ghost. According to Peter's words, Acts 10:34, 35, all nations are accepted of God through righteousness. Then why not the American nation, of whom the Book of Mormon is a history? Reason answers they must be included, and if they are, we must further conclude that God, who is without variableness, will give them the same gospel, and in the same way as He gave it to the Jews, namely, through prophets.

Let us then examine a few passages from the Book of Mormon, and discover if they agree with the above teachings (gospel) of Paul and his co-laborers. II. Nephi 29: 7, gives the following, which agrees with Peter: "Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and that I bring forth my word unto the children of men, yea, even upon all the nations of the earth."

As regards the gospel taught by the American prophets at or about that time, we read: "And he [Jesus Christ] cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God" (II. Nephi 9: 21-24). "And he said unto the children of men, Follow thou me. Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my name, to him will the Father give the Holy Ghost like unto me; wherefore, follow me, and do the things which ye have seen me do" (II. Nephi 31: 10-13). Read also Alma 4: 4-6; III. Nephi 12: 1-3; 19: 20-23.

In the face of all these is it not reasonable that when the gospel should be restored in the last days, after the apostasy predicted by Paul, and others, had taken place, it would embrace those same doctrines? Remember, Paul does not say this gospel shall not be preached again, or it shall not be preached to others; but no other gospel shall be preached. All things shall be established in the mouth of two or three witnesses. The Book of Mormon, and the Doctrine and Covenants are witnesses to the truth of the gospel of Jesus Christ as it was taught by the apostles, including Paul.

Nottingham. GILBERT TAYSOM.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 26, 1914.

EDITORIAL.

WELL ESTABLISHED FACTS.

THE missionaries of the Church of Jesus Christ of Latter-day Saints solemnly testify to the world that Joseph Smith was a prophet of the living God, raised up for the purpose of proclaiming the second advent of our Lord, and to preach the gospel of salvation in His name. They cry repentance, as did John the Baptist in the wilderness of Judea, because "the kingdom of heaven is at hand."

That this is a question of the utmost importance to each individual who hears the elders, we need not point out. Their testimony is either true or not true. If it is true, not to accept it is to jeopardize our eternal exaltation.

Some dismiss the entire subject with the agnostic argument that it is one about which nothing can be known for certain, and that while it is no harm to believe the elders, those who do not believe are equally well off, and perhaps as near the truth.

This is, however, only a subtle fallacy. If an ambassador comes to the British government from the United States, or from France, or from any other country, his credentials are of such a nature that no one acquainted with that kind of documents can doubt their genuineness or authenticity. No one can say, we do not know whether Mr. So-and-So is a duly accredited ambassador with authority to speak for his government. Nor can anyone with reason say that the ambassadors of our heavenly Father are so poorly equipped with credentials as to justify doubt. God has put His seal on their testimony so clearly that any one who will examine and pay attention to it, honestly and with a desire to know the truth, will feel convinced.

Everything depends on attention. We read that the Lord opened Lydia's heart, "that she attended unto the things which were spoken by Paul," and the result was that she believed and was baptized. Nobody can pay attention to, that is, examine closely and honestly, the evidences accompanying the gospel message without feeling convinced of its truth.

Let us consider a few, well known facts.

1. The claim of the Prophet Joseph that he was commissioned by a messenger from heaven to bring forth the Book of Mormon is established by irrefutable testimony. The evidence is such that

it must be accepted in any court of justice. The witnesses all agree in every essential point. Their character is irreproachable. They are of age, and intelligent enough to understand the facts to which they testify. They are disinterested witnesses, for they tell their story in the face of opposition, persecution and death. And they do no retract one iota even when they withdraw from fellowship with the Prophet. Their testimony is therefore unimpeachable, and would stand in any court.

Many of our readers undoubtedly remember the famous Tichborn case which caused a great deal of stir in England more than thirty years ago, and about which the entire nation seemed to be divided into two camps. There was a great deal of testimony in favor of the claimant, but when it was sifted and scrutinized in the courts, it was found that much of it was hearsay. Some of the witnesses were interested in the case. Some did not have the qualifications necessary to testify intelligently, and the story of the claimant himself, though apparently plausible, did not stand the test of minute analysis. The testimony was, therefore, rejected by the courts. There is no such possibility in the case of the testimony of the witnesses to the divine mission of the Prophet Joseph. Their testimony will stand every test that can be applied to it by rules of evidence with which every lawyer is familiar.

2. There is one infallible rule laid down by the Almighty Himself, for the guidance of His people, by which they can know whether a prophet is sent from God. The Lord made it a capital offense to pretend falsely to have a divine commission, and He added to this law the following for the guidance of His children: "If thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously" (Deut. 18: 21, 22).

Apply this divine rule to the prophecies delivered by the Prophet Joseph Smith; test every one of them, as they are recorded in the Doctrine and Covenants.

Joseph Smith prophesied that the Church would flourish in the mountains, and those remarkable predictions were delivered at a time when nothing was more improbable (Doc. and Cov. 49: 25); in fact, the western mountain region was very little known at that time. Has that prophecy come true? Let history answer.

Joseph Smith predicted the American Civil war, on December 25th, 1832, about thirty years before it broke out, and said that it would begin in South Carolina, and "probably" because of the slave question (Doc. and Cov. 87: 1; 130: 12, 13). Has this prophecy been fulfilled? Let history answer. He also said that after the civil conflict "war will be poured out upon all nations" (Sec. 87: 2), and so general would the strife be, according to the predictions of the Prophet Joseph, "that every man that will not take his sword

against his neighbor, must needs flee unto Zion for safety" (Doc. and Cov. 45: 68). Has this come to pass? There are very few nations which have not had a war since the civil conflict in the United States, and at present, as everybody knows, there is war on every continent on the globe, and warships are scouring every ocean for prey. People are literally fleeing to the Land of Zion—the United States. We understand that hundreds of British families have left for America in order to escape possible horrors of war, and refugees from other countries, are, no doubt, as numerous. This is a time in which citizenship in the United States, which, broadly speaking, is the Land of Zion, is considered worth something; for while aliens have been called from their occupations and families by the thousands to go forth in battle, naturalized citizens have enjoyed freedom in this respect. No one could compel them to go. So true is it to-day that "every man that will not take his sword against his neighbor must flee unto Zion [or the Land of Zion] for safety." And this is only a beginning of the fulfilment of that remarkable prophecy.

3. The Lord has manifested Himself in numerous ways, attesting His approbation of the work in which the saints are engaged. He has healed the sick in thousands upon thousands of cases, and even raised the dead, through the administration of His servants. He has thus honored the priesthood and authority delegated to them. He has revealed His presence in the congregations of the saints. Among other instances that can be referred to is that of the dedication of the Manti Temple in 1888, when heavenly music was heard by many of those present, and diadems of light encircled the heads of some of the apostles. These manifestations were as real as those on the day of Pentecost. And hundreds are still living who can testify that they were privileged to receive this wonderful testimony.

4. And then there is the testimony which every faithful Latter-day Saint has received in his own heart, in answer to prayer, of the truth of the gospel. This is another testimony which is irrefutable. Thousands of the children of God have humbly asked Him for the guidance of His Holy Spirit, and in answer to their prayers they have felt that "Mormonism" is true. Does God hear prayer? Has He promised wisdom to those who ask for it? Does He deceive His children? If a man ask for bread, will God give him a stone? We think not. When a man or woman earnestly prays for light, it will be given. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17).

Such is the nature of the evidence presented for the truth of the claim of Joseph Smith to divine authority. These are only a few among an overwhelming number of facts. We invite careful attention to them in the interest of truth.

J. M. S.

LITERATURE FOR THE SOLDIERS.

One of the needs of the men who are fighting the nation's battles to-day is good literature. They need wholesome reading matter in order that they may have something to occupy their minds during the few days, or hours, they may have to themselves between their arduous duties in the trenches and elsewhere. More particularly, the men in the hospitals who are convalescent need all kinds of good books to help them pass the time in a profitable manner. It is therefore suggested that those who have books and magazines to spare for the soldiers, take them to the presidents of the Relief Society organizations, and that these forward them to the local committee in charge of army relief work. The secretaries of the Relief Societies should keep a record of the number of books and magazines donated, where and when sent, and the names of the donors. The presidents of the Relief Societies might appoint a committee to visit members and friends for the purpose of gathering up their books and magazines, if thought desirable. All kinds of good literature would be welcome, whether it be secular or religious, fiction or fact, scientific or popular, but no mutilated or very much soiled copies should be accepted. The soldiers, especially those in the hospitals, will appreciate interesting reading matter at this time.

Ida B. Smith.

MINUTES OF LIVERPOOL CONFERENCE.

The semi-annual meetings of the Liverpool conference were held Sunday, November 15th, 1914, the morning and afternoon sessions at 37 Church Street, Burnley, and the evening session at the Co-Operative Assembly Room, 23 Hammerton Street, Burnley. There were in attendance: President Hyrum M. Smith of the European mission; Elders Arthur L. Beeley and G. Merlin Southwick of the Liverpool office; Elders Samuel Nicholls, H. A. Davidson and Peter J. Peterson of the Manchester conference; President Aubrey O. Andelin and twenty-one traveling elders of the Liverpool conference.

The morning services convened at 10:30. Choir and congregation sang, "Arise, O glorious Zion." Opening prayer was offered by Elder Harold Lambert. The Burnley choir rendered the anthem, "He rose, the Saviour rose."

The sacrament was administered by Elders C. LeRoy Madsen and J. Ensign Riggs, assisted by Elders William C. Whyte and Lester C. Pocock. During the passing of the emblems the choir sang the hymn, "Again we meet around the board."

President Aubrey O. Andelin extended a hearty welcome to all present.

Elder James A. Loveless, Jr., who has been honorably released

to return home, was the first speaker. He said he has enjoyed his labors while here, and spoke briefly on the subject of revelation, using convincing arguments to show that it is essential in all dispensations of the gospel.

Sisters Janie and Lizzie Blackledge rendered the duet, "Have I done any good in the world to-day?"

Master Herbert Sharrock recited "The Articles of Faith."

Elder Niels J. Anderson followed the previous speaker, stating that his mission had been a paying investment, rather than a sacrifice. "Mormonism," he said, "is a system of government adapted to the needs of our temporal as well as our spiritual development." He pointed out that the gospel teaches us to be clean and pure and loyal, in honoring and sustaining the law.

An organ solo was rendered by Brother Edgar Deurden.

Elder Oscar J. Hendry, who was the next speaker, said that we often sing, "We thank Thee, O God, for a prophet." How many of us are truly thankful to our heavenly Father for this blessing, for the joy of the gospel, and that we are called from the nations of the earth as a chosen people? The "Mormon" missionaries, he continued, have now been withdrawn, in a large measure, from the continent of Europe. England should be thankful that the "Mormon" elder has not been withdrawn from these shores. The presence of servants of the Lord holding the priesthood is one of the greatest blessings possible to have.

Elder Cleveland Curtis, recently of the French mission, referred to his experiences in that land, and impressed his hearers by his earnest, humble testimony of the gospel.

Elder H. A. Davidson, of the Manchester conference, described the English people as being more religious and God-fearing than he had found the French, judged from nearly a year and a half's labor among them.

The choir and congregation sang the closing hymn, "Let us all press on in the work of the Lord." Benediction by Elder Vern C. Woolley.

The second session assembled at 2:30 p.m. The choir and congregation sang, "Redeemer of Israel." Prayer was offered by Elder Benjamin F. Hulme. The choir sang the anthem, "Come to Me."

An article from the November number of the *Improvement Era*, "Joseph Fielding Smith, An Appreciation," was read by Elder A. Hulme Nebeker.

The names of the general authorities of the Church were presented by Elder Clarence J. Woods and unanimously sustained.

Elder G. Merlin Southwick was the first speaker. He said he was glad to again have the privilege of meeting with the saints of the Liverpool conference. We as a people claim that the Church of Christ is founded upon revelation, with Jesus Christ as its chief corner stone. Where is the scripture which will give any man

authority to officiate in the ordinances of the gospel? No man has the right to take the authority unto himself to perform these ordinances unless he is called of God as was Aaron of old. We believe that following the death of the apostles the gospel was taken from the earth because of sin and wickedness, and according to prophecy it was to be restored, to be brought again to the earth by the ministration of heavenly beings. We declare that it has been restored in this dispensation with all the powers and blessings which have hitherto been possessed by man.

Sisters Duckworth and Hill rendered a musical number, "Dear to the heart of the Shepherd."

President Hyrum M. Smith reviewed the remarks of the previous speakers, saying that it had been set forth in striking argument that revelation must be given in the Church in order that God's people may know His mind and will. They have set forth that, authority which can be traced to divine origin, is and must be in the Church of Christ. In that connection they have set forth that the world is without revelation and possessing not even so much as a belief in the doctrine. Referring to the missionary labors of the great Apostle Paul, and that parting scene where he bade farewell to the elders of the Church at Ephesus, President Smith declared that even as it was predicted that wolves would find their way into that little flock at Ephesus and scatter them, so in this day the saints who had accepted the gospel would be subjected to the snares and evil designs of the adversary. How well are ye established in the Church? Do you believe in God? Do you believe that the heavens have been opened and His divine power has been manifested unto the children of men? Do you know that the gospel is true, that Jesus Christ is the Savior, that Joseph Smith is a prophet of the Most High? Unless we keep all of the commandments of the Lord, how do we know how we will stand when wolves enter in?

Singing by choir and congregation, "Though deep'ning trials throng your way." Benediction by Elder Walter Cannon.

The closing session of the conference convened at 6:30 p.m. Commenced by singing, "The Spirit of God like a fire is burning." Opening prayer was offered by Elder George H. Cook. Singing, "How firm a foundation."

Elder C. LeRoy Madsen said he was pleased to be able to raise his voice in defense of the gospel of Christ. Every person during the course of his life wonders why he is here on earth, and what is the purpose of this creation. Are we benefited in any way by the privilege of life on this earth? Life does not end at the grave, nor does it start at birth; this existence is but a bridge connecting that which has gone before with a fuller development which is yet to come. With this conception of our being, life is a privilege, and for this blessing we are obligated to our heavenly Father.

Sister Edith Trow pleasingly rendered the solo, "Once in the evening twilight."

President Hyrum M. Smith said we are anxious to put before this and every other country the gospel of Christ. "Mormonism" is the gospel of Jesus Christ. There is nothing in "Mormonism" but what is in the gospel, and nothing in the gospel that is not in "Mormonism," and nothing in either of them that contradicts the other. A wrong impression has gone out that the "Mormon" missionaries were not attempting to preach to men, but to place their doctrines mainly before women. No greater misconception could be entertained. Nothing would give the adherents of the "Mormon" cause greater joy than the ability to see the men at home and have the opportunity of explaining their teachings, and personally he would rather convert a man than a woman, because the head of the household, if converted, might exercise his influence on wife and children. Wives and children should follow their husbands and fathers in everything that was right. There is no wish to break up a household or to take any member from it. It is the purpose of the "Mormon" missionary to unite families in a common understanding of the things and purposes of life. Force, compulsion, fear—these were never introduced in the teachings of Christ, but the gospel was taught by persuasion, and kindness and love. Uninspired and misguided men have led to a dividing and sub-dividing of churches until the world has become a great conglomeration of confused religious opinions and beliefs, and people have wandered away from Christ in wicked disbelief. The Latter-day Saints seek a unity of the faith, a knowledge of the true gospel of Christ; they do not want what should be simple ordinances of His religion shrouded round with mystery and superstition. "Mormonism" teaches that men must have faith in God, repent of their sins, be baptized by immersion for the remission of sins, and be baptized of the Spirit before they can enter into the kingdom of God. These ordinances must be performed by those holding the authority to officiate, just as one must have authority to officiate in any capacity of the government. It also teaches righteousness and purity of life, virtue and charity, in being merciful, longsuffering, and doing good to all men. Those who believe that "Mormonism" is for the purpose of dragging down wives and daughters to lives of shame never made a greater mistake in their lives, and never brought a more wicked or false accusation against their fellowmen.

A violin selection was pleasingly rendered by Brother Charles Rickard.

Elder Arthur L. Beeley said he was always glad to have the opportunity of bearing his testimony. He considered it a privilege to testify regarding the character of the Latter-day Saints. They are all and more than they profess to be. One of the Nephite prophets taught, that "Men are that they might have joy," and this is "Mormonism."

The conference was brought to a close by the choir and congre-

gation singing the hymn, "Come, O Thou King of kings." Benediction by Elder Clarence J. Woods.

On Monday, November 16th, 1914, President Hyrum M. Smith met with the elders of the Liverpool conference in their monthly Priesthood meeting and listened to their reports of the past six months. Timely instructions were given to the elders by President Hyrum M. Smith, and Elders Arthur L. Beeley and G. Merlin Southwick.

CLARENCE J. WOODS, Clerk of Conference.

HUMILITY.

ONE of the greatest principles of the gospel, and one which was exemplified in the life of our Lord, is humility. It is a principle which, to my mind, is the strength of the gospel, for if we are humble we will certainly try to obey every law and ordinance of the gospel.

Our heavenly Father, when leading Moses and the children of Israel into the wilderness, told Moses that one reason why He did so was to humble him and prove him, that he (Moses) might also know when he was fed by the hand of the Lord, that he would not live by bread alone, but by every word that proceedeth out of the mouth of the Lord. We may take it for granted that the words of the Savior and the apostles on this subject are just as binding as were the words of our heavenly Father to Moses.

What better example can we follow than that of our Savior? Consider for a moment His early life. He was born in a stable, of humble parents, reared among lowly people, and helping His father (Joseph) in his daily labors. What were His teachings on the subject? When the disciples came to Him and asked Him who is the greatest in the kingdom of heaven, Jesus called a little child unto Him and set him in the midst of them, and answered them by saying, "Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

We who have children know how they are submissive to their parents; they try in their simple way to please us by obeying whatever they are told to do. Therefore, we who are older should try in our way to obey the instructions of our Lord and Savior. Jesus and the apostles were constantly teaching and exhorting the people to live lives of humility. The Scriptures teach that God resisteth the proud, but gives grace unto the humble. "Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Humble yourselves in the sight of the Lord, and he shall lift you up. Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh

evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." And here I am reminded of the words of the Savior, "Judge not, lest ye be judged." Peter likewise remarks, "Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Now we, as saints in the Church of Jesus Christ, should not seek to gain a reputation for popularity among men, but let each think to themselves, that, they are only servants to each other, for Christ took upon Himself the form of a servant. Let us do nothing for strife or vainglory, but let us do things in lowliness of mind with an eye single to the glory of God.

If we do these things in humility we shall certainly be exalted, for the Lord has promised that the humble will be exalted in His own due time.

Leeds. J. E. SIMISTER.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Public Baths at Burnley (Liverpool conference), November 14th, 1914, when twenty-six souls were admitted into the fold of Christ. Elders James A. Loveless, Jr., Oscar J. Hendry, Niels J. Anderson, C. Le Roy Madsen, Lafayette Giles, A. Hulme Nebeker, Walter Cannon, Thomas Petersen, William C. Whyte, George H. Cook, Seymour E. Christensen and Clarence J. Woods officiated.

A baptismal service was held in the Latter-day Saints' Chapel, Handsworth, Birmingham (Birmingham conference), on Sunday, November 22nd, 1914. Six persons were baptized into the fold of Christ. Elders Joseph B. White, J. W. Clegg and Andrew Wilson officiated. A baptismal service was also held in the above mentioned place on Monday, November 23rd, 1914, when two persons were initiated into the fold of Christ. President John A. Maynes officiated.

CONTENTS:

Salvation for the Dead 753
Songs of Zion 756
The Bible and Latter-day Revelation 757
Editorials: Well Established Facts 760
Literature for the Soldiers... 763
Minutes of Liverpool Conference 763
Humility 767
From the Mission Field 768

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